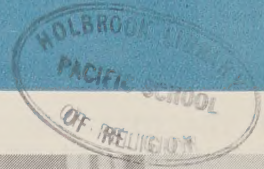


the Alliance Witness

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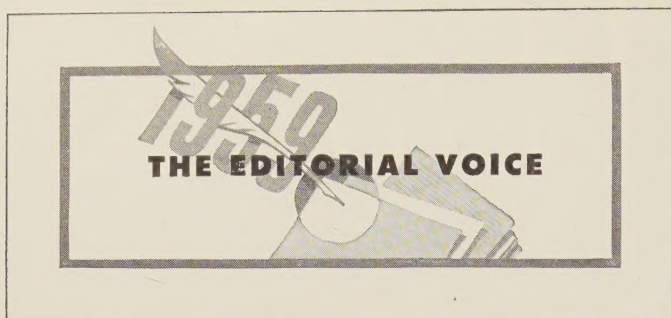


GE PICKOW-THREE LIONS

ISRAELI YOUTH ARE EAGER STUDENTS

In this issue

MY RIGHTS IN CHRIST By Daniel Steele
DOES ISRAEL FULFILL PROPHECY? By A. J. Kligerman



THE TEACHINGS OF CHRIST ARE FOR CHRISTIANS

The talk is now that if the world is to escape near or total annihilation it must turn for help to the ethics of Jesus. The argument runs something like this:

Within the last century man has leaped ahead in scientific achievement but has lagged far behind morally, with the result that he is now technically capable of destroying the world and morally incapable of restraining himself from doing so. Unless the nations of the earth become imbued with the spirit of peace and good will it is highly probable that some trigger-happy politician will fire his shiny new rifle into the ammunition dump and blow up the world.

Because the dump is stored with nuclear explosives any chance humans who escape the big blow will go out to propagate a race of subhuman mutants, hairless, toothless and deformed. The boys who draw the horror comics enable us to visualize those tragic victims of strontium-90 centuries hence clawing through the twisted rubble of what was once New York or London, emitting simian grunts, wholly unaware of the meaning of the bits of history they pick up and toss impatiently away.

No one with a trace of human pity can think of the effects of nuclear warfare without feeling utter abhorrence for such a thing and deepest compassion for those who may sometime be caught in its fiery hell. In it man's age-old inhumanity to man will have through the ingenuity of modern science surely reached the peak of all possible frightfulness.

Yet we Christians would be foolish to allow ourselves to be carried away by the ominous predictions of unbelieving men. We know well enough that nuclear energy is theoretically capable of wiping out every form of life on this planet, including mankind. *But we also know that such a catastrophe will never occur.* We further know that the earth will never be inhabited by a degenerate race of off-human mutants made so by huge overdoses of radiation.

First, the Holy Scriptures tell us what we could never learn any other way: they tell us what we are, who we are, how we got here, why we are here and what we are required to do while we remain here. They trace our history from the beginning down to the present time and on into the centuries and millenniums ahead. They track us into the atomic age, through the space age and on into the golden age. They reveal that at an appropriate

time the direction of the world will be taken away from men and placed in the hands of the Man who alone has the wisdom and power to rule it.

I omit here purposely the details. These are given in satisfying fullness in the writings of the holy prophets and apostles and in the words of Christ spoken while He was yet among us. The one great truth I would emphasize here is that after the war lords have shot their last missile and dropped their last bomb *there will still be living men inhabiting this globe.* After the world has gone through the meat grinder of Armageddon the earth will still be inhabited by men; not by biological freaks, but by real people like you and me.

If the world can escape annihilation only by adopting the ethics of Jesus we may as well resign ourselves to the inevitable explosion, for a huge block of the earth's population is controlled by Communists whose basic ideology is violently anti-Christian and who are determined to extirpate every trace of Christianity from among them. Other large blocks are non-Christian and grimly set to remain so. The West, it is true, pays lip service to Christianity, but selfishness, greed, ambition, pride and lust rule the rulers of these lands almost to a man. While they will now and then speak well of Christ, yet the total quality of their conduct leaves little doubt that they are not much influenced by His teachings.

All this being true, still we Christians can sing at the foot of the threatening volcano. Things have not gotten out of hand. However bad they look, the Lord sitteth king forever and reigneth over the affairs of men. He makes the wrath of man to praise Him and the remainder of wrath He will restrain.

The hope that the nations will accept the ethics of Jesus, disarm and live like brothers is utterly unrealistic and naïve. In the first place the teachings of Jesus were never intended for the nations of the world. Our Lord sent His followers into all the world to make and baptize disciples. These disciples were to be taught to observe the commandments of Christ. They would thus become a minority group, a peculiar people, in the world but not of it, sometimes tolerated but more often despised and persecuted. And history demonstrates that this is exactly what happened wherever groups of people took the gospel seriously.

To expect of once-born nations conduct possible only to the regenerated, purified, Spirit-led followers of Christ is to confuse the truth of Christianity and hope for the impossible. In the Scriptures the nations of the earth are symbolized by the lion, the bear and the leopard. Christians, in sharp contrast, are likened to peaceful sheep in the midst of wolves, who manage to stay alive only by keeping close to the Shepherd. If the sheep will not act like the bear why should we expect the bear to act like the sheep?

It might be well for us Christians to listen less to the news commentators and more to the voice of the Spirit. And the inspired prophets will prove a fine antidote to the uninspired scientists.



My Rights in Christ

By DANIEL STEELE

A RIGHT is that which justly belongs to one; that which he may properly demand as his own. There is always a corresponding obligation on the part of all other persons to abstain from infringing on this right. I have natural rights. By the will of my Creator I have a right to life, liberty, property, reputation, marriage, which may all be forfeited by the commission of a capital crime.

In Christ, by virtue of His atoning merit, all men are invested with rights as inalienable as the great natural rights enumerated above. These are ability to repent, power to believe in Christ, pardon, adoption, the witness of the Spirit, regeneration, sanctification and the glorification of the soul and body united in eternal life. These are comprised in the gift of the Holy Ghost, the Paraclete, my right through Christ; for even the saints' resurrection is because of His Spirit dwelling in them (Rom. 8:9).

The whole race will be raised because Jesus is the conqueror of death, but there is an additional reason why believers shall be raised. Their bodies have been temples of the Holy Spirit.

These are not natural rights, inasmuch as they did not exist till purchased for me by Jesus, my adorable Saviour. But now that His shed blood stands as the eternal price of my eternal redemption, through faith

I am invested with a right to that redemption and to all that is a requisite preparation for it. The Father, by solemn oath, has taken upon Himself the obligation to pardon, sanctify and save eternally all who persistently claim their rights in Christ Jesus.

This explains the transaction between the Father and the Son alluded to by Jesus in his high priestly address to the Father in John 17: 2. A study of the original beautifully shows that the whole mass of humanity is entrusted to the Son for redemption, and that the Father has bound Himself to give eternal life to all who claim their rights in Christ, or, in Scripture phrase, "as many as thou hast given me" through the drawings of the cross, freely yielded to under the suasions of the Holy Spirit.

From the very nature of rights, they cannot be forced upon a person against his will. He must freely accept them or freely disclaim them. If the millionaire cannot divest himself of his money, then his money owns him instead of his owning the money. Gracious rights are always free. Constraint strikes at their very essence.



Daniel Steele was a Methodist preacher in New England during the nineteenth century.

Thus the poet Holmes compares the free agent who abuses his right and the one who properly uses it to two raindrops falling side by side on the top of a mountain, the one running down the northward slope toward the polar regions and the other coursing toward the sunny south.

*"So from the heights of will
Life's parting stream descends,
And, as a moment turns its slender rill,
Each widening torrent bends.*

*"From the same cradle's side,
From the same mother's knee
One to long darkness and the frozen
tide,
One to the peaceful sea!"*

But, after all, am I not mistaken about my rights in Christ? Have I a "Thus saith the Lord" for this doctrine? See John 1:12 marginal reading: "But as many as received him, to them gave he the right to become the sons of God, even to them that believe on his name." Here our right to sonship and the name of Jesus are blessedly interlinked by our faith. "Blessed are they that do his commandments, that they may have right to the tree of life" (Rev. 22:14).

This implies a right of way to that tree of life, that sanctification of heart requisite for the inheritance of the saints in light. A kind father will not mock his son by giving him a title to a part of the homestead, and

then deny him all rightful access thereto. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). Thus, in addition to the obligation of veracity expressed in the adjective "faithful," there is the obligation of justice implied in the word "just," a jural term, involving obligations on God's part and rights on ours. It would be injustice in God to withhold pardon and cleansing from a soul truly abhorring sin and fleeing to the blood of sprinkling.

"The pardon of sin," says an old English divine, "is not merely an act of mercy, but also an act of justice in God. Justice itself is brought over, from being a formidable adversary, to be our party, and to plead for us." President Edwards uses the following strong language: "The justice of God that (irrespective of the atonement) required man's damnation, and seemed inconsistent with his salvation now (having respect to the atonement) as much requires that salvation of those that believe in Christ, as ever it before required their damnation. Salvation is an absolute debt to the believer on the ground of what his Surety has done."

1. This fact of rights in Christ gives cogency to the exhortation to accept Him. A right must be claimed and exercised or it will be lost for-

ever. That investment in the savings bank will be worthless to you if you never claim it. If your heirs are wiser than you, they may derive benefit from it. An unappropriated Christ is no Saviour. All our rights in Christ may be forfeited by the capital offense—the sin against the Holy Ghost.

2. The great value of the name of Jesus, and the necessity of prayer in that name. All our rights inhere in Him. He has withdrawn His visible presence from our eyes; but like a wise and benevolent king He has left His signet ring behind Him for the use of His cabinet so that the government can be administered as if present in person.

The name of Jesus is His signet ring. I may stamp that name upon all my petitions and secure that for which I pray. I must prevail in every suit in which I can identify myself with the glory of Jesus. When self asserts itself and asks for anything not for the glory of Christ, I cannot use the name of Jesus. Thus that name is at once the ground of my rights with God and the limit of these rights. Hence Jesus' name is the only limit to the "whatsoever" in John 14:13. Says Alford, "It was impossible, up to the time of the glorification of Jesus, to pray to the Father in His name. It is a fullness of joy peculiar to the dispensation of the Spirit to be able so to do (Eph. 2:18)."

How glorious the hour when Jesus transferred His precious signet ring to the hands of His disciples! This was not at the beginning of His ministry, when He taught them the Lord's prayer, for His death had not yet clothed His name with that peculiar power with which it is now invested. But in the last week of His earthly life, when within a step of the bloody cross, in anticipation of His glorification, He placed this precious deposit, this instrument of power, this long end of the lever that moves the very throne of the Father, in the hands of His disciples, saying, "Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full."

This momentous hour has not sufficiently attracted the eye of the Church. The brilliancy of the other great events crowded into the last

Meeting of the General Society

A meeting of the members of the General Society is hereby called to take place on Friday, May 15, 1959, at 1:45 P. M., in the First Presbyterian Church in Buffalo, New York, in connection with the meeting of the General Council of The Christian and Missionary Alliance, for the purpose of electing delegates to Council by adopting the report of the Council Committee on Credentials and to conduct such other business as may properly come before this body.

W. F. Smalley
Secretary.

days of Christ's earthly history; the scenes of Gethsemane, Gabbatha and Calvary, the resurrection and ascension, have eclipsed this important moment with excessive light, as the sun's splendors obscure the planet Mercury. O ye believers in Jesus, magnify the hour when He transferred to your hands His scepter of power in heaven and on the earth, saying, "Ask what ye will in my name, and it shall be done!"

Henceforth your sanctified will is to be a force which shall influence the moral government of God, and hasten the coming of the kingdom of Christ. Then no more think meanly of your privileges, yea, rather, your rights, conferred by your glorious Redeemer, who hath made you kings and priests unto God—kings, because He has given you His throne by promise and His signet ring by possession; and priests, because you have the right of access in person into the Holy of Holies through the blood of Jesus.

A half-starved old Indian once came into a frontier settlement begging for food. He said that he had no money, but he had one thing about his person which he had carried for nearly a half century. Being urged to exhibit his treasure, he drew from his bosom a small case of deerskin in which was found enclosed an honorable discharge from the Continental Army signed by George Washington. That name, so influential with the American people, this poor red man had carried, all ignorant of its potency to unlock the hearts of white men and to prove his right to a pension. How many a hungry, fainting Christian is carrying the precious name of Jesus care-

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There must be a leader—Christ.

There must be followers—Christians.

But in discipleship there is an essential third dimension; the disciples must go forth.

Discipleship's Third Dimension

By REV. JOHN C. NEVIUS

WHAT is a disciple? For definition's sake, a disciple is a person who follows someone who possesses the qualifications of a leader, scholar, teacher or master. The concept of discipleship includes these principles: First, *there must be a leader*; second, *there must be a follower*.

This is illustrated in the Old Testament. Joshua, for instance, was a disciple of Moses and Elijah had Elisha as a follower. Joshua and Elisha served under their respective leaders, but they were actually serving the Lord in this preparatory period.

In the New Testament the word "disciple" frequently appears. John the Baptist led a band of disciples. Our Lord Jesus Christ began with twelve, who were really apostles chosen out from a group of disciples. Later seventy disciples represented Him. At His ascension five hundred disciples stood worshipfully gazing up into heaven as He returned to His Father. After this one hundred and twenty gathered in the upper room to await the promise of the Father, the Holy Ghost.

Doubtless Timothy was a disciple of Paul. Polycarp was taught by the Apostle John and John Knox followed the brave reformer, George Wishart. And who would deny that The Christian and Missionary Alliance is so well represented in the Pittsburgh area because a saintly man, E. D. Whiteside, had about him a loyal, enthusiastic band of young disciples.

To the true Christian disciple Christ is the leader and the Christian is the follower. The order is never reversed. "Follow! Follow! I would follow Jesus!" is ever the

Mr. Nevius is the C. & M. A. pastor in Muncie, Ind.

theme of a genuine Christian disciple.

But in discipleship there is a third dimension. *A disciple must also go forth.*

In our churches today, in the Sunday schools and in our youth groups, we have many disciples who are only two-thirds complete. Christ is the leader and they are His followers, *but they never go forth.* Expecting the Sunday school to enlarge, the membership to increase and the youth work to expand apart from the disciples going forth is to look for the impossible. Not one mission station would have been opened anywhere on earth if some disciple had not seen this third dimension.

To dispense with this third proposition would diminish drastically all missionary work. Without this emphasis I question whether Livingstone would have sailed to Africa, Carey to India, Judson to Burma or Hudson Taylor to China.

Is this third proposition scriptural? Does God's Word emphatically mean they who follow Christ also go forth? A perusal of the New Testament plainly gives but one answer, *yes.* The "Go ye" of the gospel is for us and must be obeyed.

I once worked as a salesman, and one lesson I soon learned. The fewer leads I investigated, the fewer calls I made, the smaller was my income. So with the disciples that compose a church. The church that has the most members going forth is the church that grows the fastest.

Agreed that numbers are not the primary goal. God places the premium on quality, not quantity. Still after the disciples went forth from the upper room three thousand persons were saved. Later "many of them which heard the word be-

lieved; and the number of the men was about five thousand."

To hedge against the scriptural authority for going forth is to disagree with the action of the Trinity, the words of the New Testament and the pattern of the Early Church. In Acts 13:4 we read, "So they, being sent forth by the Holy Ghost . . ." What was the will of the Holy Ghost? He wanted disciples Barnabas and Saul sent forth. Barnabas and Saul were disciples of a third dimension, the dimension of going forth.

The need for expansion in our Alliance movement is acute. Either we go forth or retrench. Retrenchment in the home work must be followed by retreat on the foreign field. Dr. A. B. Simpson, writer of the song "Be True," began all six verses with the words, "We are going forth . . ." I am told this song was always sung at Nyack Missionary College in earlier years at graduation time. Dr. Simpson believed in disciples going forth. Do we? ♦ ♦ ♦



Go, Labour On

*Go, labour on: spend and be spent,
Thy joy to do the Father's will;
It is the way the Master went;
Should not the servant tread it still?*

*Men die in darkness at your side,
Without a hope to cheer the tomb;
Take up the torch and wave it wide,
The torch that lights time's thickest gloom.*

*Toil on, faint not, keep watch and pray;
Be wise the erring soul to win;
Go forth into the world's highway,
Compel the wanderer to come in.*

*Toil on, and in thy toil rejoice;
For toil comes rest; for exile home;
Soon shalt thou hear the Bridegroom's
voice,
The midnight peal, "Behold, I come!"*

—HORATIUS BONAR.

Does the State of Israel Fulfill Old Testament Prophecy?

We asked a noted Hebrew Christian, "Does the State of Israel fulfill Old Testament prophecy?" His reply is an emphatic YES and he gives his Biblical reasons.

THE late Lord Halifax, onetime Great Britain's ambassador to this country, countered American criticism of British policy in Palestine by saying: "Palestine has been an Arab country for much longer than the United States has been your country. Palestine has been an Arab country for more than one thousand years. I know of no argument in justice or democratic thought whereby the Arabs can be denied the right to have any say in its future."

These words by a world statesman display either an ignorance of or a disbelief in the Bible's teaching concerning the past and future of Palestine. There is a reason why Palestine has for centuries been known as *Eretz Yisrael*, Land of Israel. It is unique among the countries of the world, having been specially chosen by God for the development of His purpose in the earth: "A land which the Lord thy God careth for: the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year" (Deut. 11:12).

God never promised this land to the Arabs. He did promise the land to Abraham and his seed. When we view these promises from the Bible we are compelled to place ourselves in the position of the Jews of all times who from the days of the burning of the Temple and the destruction of their beloved city, Jerusalem, have never ceased to say at the close of their great annual festivals, "Le-

Shannah Ha-Baah Bi-Rushalayim—Next year at Jerusalem."

"Upon the rivers of Babylon, there we sat; we also wept, in our remembrance of Zion. . . . If I forget thee, O Jerusalem, let my right hand forget her cunning. Let my tongue cleave to my palate, if I will not remember" (Psa. 137).

So sang the exiles in Babylon during the years of their captivity (606-536 B. C.).

*"Oh! city of the world most chastely fair;
In the far west, behold, I sigh for thee,
And in my yearning love, I do bethink me
Of bygone ages; of thy ruined fame,
Thy vanished splendor of a vanished day.
Oh! had I eagle's wings, I'd fly to thee,
And with my falling tears make moist the earth."*

Thus eloquently did Jewish national aspiration in medieval times find expression in the writings of the great Judah ha-Levi (A. D. 1085).

When we consider Israel's claim to the land of Palestine as their home we find at least six valid arguments in their favor.

There is first the definite promise of the covenant-keeping God who said to Abraham, "Get thee out of thy country . . . unto a land that I will shew thee" (Gen. 12:1). Again Jehovah said to him: "Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and

westward: for all the land which thou seest, to thee will I give it, and to thy seed for ever. . . . Arise, walk through the land in the length of it . . . ; for I will give it unto thee" (Gen. 13:14-17).

We read also, "And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God. . . . He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant" (Gen. 17:8-14). The fact that this rite is referred to in the New Testament and in connection with John the Baptist and the Lord Jesus Christ reminds us of the covenant with regards to the Promised Land as being not forgotten in the Messianic days.

There is also the Lord's message to Jacob at Bethel. In a dream he heard the Lord say unto him: "I am Jehovah, God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed" (Gen. 28:13).

It is evident that "the very much promised land" knows only one promise: *the promise God made to Abraham*, who walked on it, and to *Jacob*, who slept on it, and to *their descendants* who, though in exile for many centuries, have ever held on to it and never given up the hope of coming back to it.

We have not only the *promise*, but there is also a *record of the purchase of several places of interest*. The first financial transaction recorded in the Bible is that when

Abraham bought the field and cave of Machpelah for four hundred shekels from the children of Heth (Gen. 23). Later Jacob bought for one hundred pieces of money from the children of Hamor a parcel of land where he spread his tent (Gen. 33:18, 19). There was one more important business transaction, when David as king of Israel purchased from Araunah, the Jebusite king, both the threshing floor and the oxen for fifty shekels of silver on Mount Moriah, and the whole place for six hundred shekels of gold by weight (2 Sam. 24:24; 1 Chron. 21:25).

These places are not in the possession of Israel today. The mosque at Hebron, on the site of the cave of Machpelah, is in Moslem hands, as is also the center of the city of what we call Old Jerusalem. The site of Jacob's well is in the hands of the Greek Church and over it is erected a church, with candles and icons and black-coated priests and incense. But the day is coming when these and all other places will return to their rightful owners.

Israel's third claim to the land is *that this land was once conquered by their forefathers* under the military leadership of the great Joshua, and this not only at the order of Jehovah but with miraculous help which brought about the defeat of Israel's enemies. Read the Book of Joshua for the order of events during the conquest of the land.

There is a fourth reason also for Israel's right to the land—the *fact of their long possession of it*. The Arabs and their friends claim that "Palestine was and never ceased to be occupied by them through many long centuries," and therefore by right of possession it belongs to them. A look into the past will remove this claim.

1. Israel was in Palestine from the last half of the thirteenth century B. C. till A. D. 70, for over 1,300 years. Even during the Babylonian exile, the poor of the land remained to till the soil until the return of the exiles under Ezra and Nehemiah.

2. Rome was the master over the land from 63 B. C. to A. D. 636, or for 699 years.

3. The Arabs ruled from 636 to 1099, or for 463 years.

4. The Christians held it during the Crusades from 1099 to 1187, or for 88 years.



Kingsway, commercial center of modern Haifa

U.I.A.

5. Egypt ruled from 1187 to 1517, or for the period of 330 years.

6. The Turks were in the land from 1517 to the end of 1917.

Mention should be made of the fact that even during the Roman rule Jews lived in Palestine for many centuries, and during the Arabic period the Jews who lived there often rebelled against their oppressors.

A fifth reason that must certainly not be overlooked is *that at no time during their long exile have the Jews given up the hope or the claim to that land*. In their homes and synagogues their prayer was, and still is, "O bring us in peace from the four corners of the earth, and lead us securely unto our land, for Thou art the God who worketh salvation, who hath selected us in preference to every people and language and put us near for Thy Great Name."

Also the following from the morning prayer: "And to Jerusalem, Thy City, do Thou return in mercy, and dwell therein as Thou hast promised.

O rebuild shortly even in our days an everlasting structure, and speedily establish the throne of David therein. Comfort, O Lord our God, the mourners of Zion and the mourners of Jerusalem, the city that is laid waste, despised and desolate."

My sixth and final reason is most important. *It concerns the many yet unfulfilled promises in the Bible* which most of the great Bible teachers think belong to Israel. Sin and unbelief have brought Israel into exile and much persecution and suffering, but God's promises have never been forfeited. When Israel was yet in the wilderness, when the warnings against disobedience were given, God said: "And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I am the Lord their God" (Lev. 26:44).

That there are prophecies concerning a restoration no one will deny. Some refer these prophecies to the

Israel has advanced in both manufacturing and mining

U.I.A.



church; others to Israel of the past. *But there still remain numerous prophecies that cannot belong anywhere but to the Israel of today and the future.* Here is an example:

"Therefore, behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt; but, The Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers" (Jer. 16: 14, 15).

The prophet who foretold the future dispersion of the Jews into all the earth, and even indicated the fact that they would mainly go to lands north of Palestine—Russia, Poland, et cetera, also foretold their ultimate return to their homeland in these encouraging words:

"Behold, I will bring them from the north country, and gather them from the coasts of the earth . . . : a great company shall return thither. They shall come with weeping, and with supplications will I lead them. . . . Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock. For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he. Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord" (Jer. 31:8-12).

The prophets speak of two restorations (Isa. 11:11, 12). That from

Babylon was the first. There has been none since. There must therefore be a second restoration, and if the first was literal, so will be the second (Jer. 29:10; 31:10). Where the restoration of Israel as well as of Judah is foretold, such restoration cannot refer to Babylon; only 42,360 Jews returned from there. Hence such prophecies as Isaiah 11:12; 49: 12-23; Jeremiah 31:3-13; Ezekiel 20: 32-42 refer to the future. Where prophecies refer to the conversion of *all Israel*, such restoration must be future. The whole of Israel was neither restored nor converted at the return from Babylon.

So much for the Old Testament concerning Israel's future in the land of their fathers. What of the New Testament? Are there any prophecies there? There is one passage which says as much as the entire Old Testament upon the return of Israel. In the Acts of the Apostles (15:13-17) the order of the dispensations is stated thus:

a. "God . . . did visit the Gentiles, to take out of them a people for his name" (cf. Isa. 65:15; Rom. 11:20).

b. "After this I will return, and will build against the tabernacle of David" (cf. Luke 1:32, 33).

c. "And I will build again the ruins thereof, and I will set it up" (cf. Amos 9:14, 15).

Here we have the promise of a literal national restoration, the purpose of which is that the whole world might be converted to God "that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called."

In the eleventh chapter of Romans Paul is also very definite. Com-

menting on this passage, Dr. Charles Hodge says, "It is evident that Paul meant to say that the Jews were to be restored in the sense in which they were rejected, not merely as individuals but as a community, and therefore are to be restored as a community."

The story of Israel's former restorations from slavery to freedom by our covenant-keeping God, when compared with the final restoration which has commenced in our own day since World War I, is highly significant. The measures God used and the men He chose for His purpose should also be noted. Freedom from Egyptian bondage was brought about through Moses, the son of a slave. From Babylon they received their freedom through a pagan emperor; from Israel's present long captivity our God has used World Wars I and II, the Russian czar's pogroms and Hitler's concentration camps and crematories to

(Continued on page 14)

The Buffalo Council

The city of Buffalo, site of the 1959 General Council, represents both commercial and cultural interests in the best American tradition. Kleinhans Music Hall, where the evening and Sunday services will be held, is the musical center of the city.

The Council will hold its business sessions May 13-18 in the First Presbyterian Church.

The opening service will be at 7:30 p.m. on May 13. Rev. James E. Davey will bring the message.

Dr. Alan Redpath, pastor of Moody Church, Chicago, will address the Council on Thursday and Friday, May 14 and 15, at 4:00 p.m. and 7:30 p.m. Dr. H. L. Turner will speak on Sunday morning at 10:45, and Dr. A. W. Tozer will bring the messages on Saturday and Sunday evenings, May 16 and 17. Dr. R. R. Brown will conduct the missionary rally on Sunday afternoon. There will be no service Monday.

Through the courtesy of the various Railroad Passenger Associations, delegates holding clergy certificates may purchase round-trip tickets from their originating territory to Buffalo upon presentation of the clergy certificate of the area where the journey begins. This courtesy will be in effect from April 27 to May 15 inclusive.

According to advance reports the registration for this Council will be very large. Delegates and visitors are urged to make their reservations immediately. Address your requests to Rev. Charles Droppa, 12 Pembroke Avenue, Buffalo 15, N. Y.

Albright Art Gallery, Buffalo, is famed for its old masters collection

BUFFALO CHAMBER OF COMMERCE





THE RELIGIOUS CARAVAN

DAVID R. ENLOW, Editor

AT HOME

Newspapers bar liquor ads: A survey just completed of weekly newspapers throughout the U. S. shows the equivalent of forty-five newspapers per state in forty-five states completely bar alcoholic beverage advertising of all kinds from their columns, whether distilled, wines or beers, or a total of no less than 2,033 such community papers that refuse to accept any advertising of this character in their columns.

Vacation Bible school workshop successful: The Philadelphia Area Sunday School Association conducted a successful vacation Bible school workshop late in February at the Siloam Methodist Church. Representatives from the American Sunday-School Union, Gospel Light Publishers, Gospel Publishing Company, Herald Press, Scripture Press and Standard Publishing Company exhibited vacation Bible school materials and conducted helpful workshops.

Nazarenes aim for one million in Sunday school: The church schools department of the Church of the Nazarene has launched a five-stage program that seeks to enroll 300,000 new people in Sunday school during 1959 to send the denomination total over the one-million mark.

ABROAD

Russian reports increase in church attendance: Church attendance is up in the Soviet Union, according to Rev. Paul Sokolowsky, of Dimitrov. The visiting pastor from Russia told an Edmonton, Alta., Canada, audience that attendance has increased about 15 per cent in the past five years. He said that "about 35 per cent of Russia's two million people attend Russian Orthodox Churches."

Communists injecting death serum in old Chinese: Far East News Service reports that Communist Chinese are using poisonous serum to shorten the lives of aged Chinese whom they consider worthless in their people's communes on Lappa Island. Particularly in those areas of the island where the people staged an anti-Communist revolt Chinese Reds are giving injections which they call "happy shots."

Baptists in El Salvador celebrate: The Association of Baptist Churches of El Salvador celebrated their silver anniversary with special services. The Baptist work is

one of the largest in El Salvador, with some congregations having 400 members.

Cuba to keep religious education ban: Attempts by the Roman Catholic Church to introduce religious education in Cuba's public schools have been rejected by the government of Fidel Castro. Education Minister Armando Hart told a news conference recently that he would regard this move as a radical change. "We do not pretend to interfere in any way with religious instruction in private schools," he said, "nor do we intend to absorb the private schools."

Russian paper denies Jews will emigrate: Reports that large groups of Jews plan to emigrate from Russia to Israel are "a provocative fabrication," according to the Communist publication *Izvestia*. The government organ said that "having suffered a complete fiasco in their campaign against the so-called Communist danger in the Near and Middle East, the ruling circles of the U. S. A. and their adherents in Lebanon and the UAR have again begun their dirty, cooking up of lies and slander concerning the foreign policy of the Soviet Union."

Woman pastor of Czech Lutheran church: The first woman ever elected pastor of a Lutheran church in Prague has been appointed to serve a congregation. She is Miss Darina Bancikova, a full-fledged pastor after serving as an assistant minister. Church leaders said other women would soon be called to full congregational charges.

Slavic Gospel group celebrates twenty-five years: The Slavic Gospel Association is observing its twenty-fifth anniversary of gospel work. Under its auspices more than one hundred missionaries, preaching in thirteen languages, are working in twenty-four countries around the world. The group also does relief work in European refugee camps. Peter Deyneka is director.

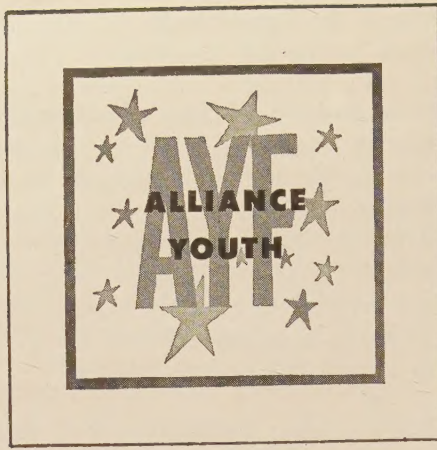
PEOPLE

Dr. Harold Lundquist died of a heart attack in his Chicago home on March 17. He was former executive director of Evangelical Welfare Agency and had conducted "The Question Box" on Radio Station WMBI.

Dr. T. Leonard Lewis, president of Gordon College and Gordon Divinity School, Wenham, Mass., since 1944, suffered a coronary attack the evening of March 12 in his home and died en route to the hospital.

ODDITIES IN THE NEWS

Two-thirds of ministers overweight: A Memphis physician says his records show two-thirds of the ministers are 20 per cent overweight—but places the blame on the congregation. "Too many (ministers) eat a lot to please the people who invite them into their homes," Dr. Otis Warr said.



WELDON B. BLACKFORD, Editor

Christian Truths from African Lips

Testimony of an African Christian woman

I want to tell you what God has done for us. I beg your pardon for speaking for I am an ignorant woman from far back in the bush. I do not know how to read. I don't know white man's ways. But I want to tell what God has done for me. Listen while I tell you a fable.

A young man said to his father one day, "Father, I am going for a walk in the forest." As he traveled the bush trails he came upon a troop of monkeys. To his utter amazement the monkeys were all kneeling on the ground, praying. Perplexed, he stood transfixed.

Finally he aroused himself and continued down the trail. Soon he heard the sound of rushing water and he hastened on to investigate. What he saw was almost as strange as the monkeys he had left behind in the forest, for there was a mighty river flowing swiftly by the trail. On closer inspection the young man saw a stream flowing gently at right angles to the river. As the river approached the stream, its waters surged up into the air, returning to the ground on the far side of the small stream and continuing their rapid course. Not one drop of the river mixed with the small stream. Seemingly of its own volition the water of the river continued to bridge the stream.

Unable to comprehend what he was witnessing, the man turned away and started up another trail. There he saw a beautiful maiden.

He immediately fell in love with her, for she was very fair. "Come with me to my home," he proposed, "and my father shall pay the dowry and you shall be my wife." "No," replied the fair maiden, "I will not go with you." "Oh, but you must!" pleaded the young man. "No, I cannot, for you cannot pay the dowry." "Oh, but I can! My father is very rich; it will not be difficult."

Finally the maiden said, "I will put you to the test. I will start running. If you can catch me, then I will go with you and be your wife." "Is that all I have to do?" asked the man. "Yes, that is all, but I warn you, you can't catch me."

With that she started running. The young man made off quickly after her and was soon within reach of the maiden. Just as he put his hands out to grasp her, she jumped high into the air and landed a hundred yards ahead of him. Then she started running again. Once again he pursued and caught up to her. But before he could touch her she leaped into the air and landed far in front of him. He chased her in this manner until the sun began to set in the west.

At last, tired and footsore, he made his way slowly home, disturbed at the three things he had witnessed that afternoon and troubled because his time had been wasted.

When he arrived home he went to his father's hut. "Where have you been, my son? I have been search-

ing everywhere for you," his father said. "Father," replied the young man, "I have been walking in the forest. I have seen things today that perplex me more than anything ever did before." "Tell me about them, my son."

And so the young man told his father of seeing the monkeys praying, of watching the fast-flowing river bridge the little stream, and of the beautiful maiden he wanted to marry but could not catch.

"Why, Son," said the father when he had finished, "don't you see the meaning of this?"

"The monkeys are a picture of the Christians here in Nongoa. Who has ever seen monkeys pray? Well, whoever thought these people in Nongoa would hear the Word of the true God and of Jesus Christ? The people here are ignorant. They know not how to read. They don't know the white man's ways. They are fetishists from centuries back. But the Word of Jesus came here to Nongoa and many have followed Jesus. And now there are true Christians kneeling and praying in Jesus' name. It is as strange as though one saw a group of monkeys praying. No one ever thought salvation would reach this hinterland.

"And the river that bridged the stream—that is a picture, Son, of the world. That little stream is like the Christians in the world, flowing quietly, serenely, seeking to know Jesus and His love. The river is like the world, flowing swiftly on the same earth as the Christians, in the same villages, but having absolutely nothing to do with the Christians. Their desires are different. They search for money and earthly gain and pleasure. They ignore the Christians, for the Christians are not interested in the world's ways. And the world doesn't want to mix with the Christians.

"And, Son, the story that maiden would tell you is very important. Listen carefully. That maiden is a picture of money. Sometimes Christians forget their Lord and start seeking money. As they run after money they forget Jesus who saved them. And you know, Son, those who look for riches are never satisfied, for riches always slip out of their hands."—WEST AFRICAN WITNESS.



How God Dealt with Me

By DUA PAO, Laos

The testimony of a Mèo tribesman as he gave it in a service held in the village of Nam Ba. He had received two and a half years' Bible training, and his leaving the ministry had been a great disappointment to the missionaries. The testimony was translated by Rev. T. J. Andrianoff.

About four years ago I was a worker here in your village. At that time my wife and I had a strange experience. We had very heavy hearts. We could not sleep for ten nights. The ten days and nights were spent seeking God's face in prayer for peace of heart. Finally in desperation we made a vow before God that if He would give us peace of heart our lives would no longer be ours but His. With that surrender our hearts became filled with the peace of God.

Shortly after that my parents moved to another province in an area where the gospel had not yet penetrated. It was thought wise to send me with them to this area to proclaim the gospel. However, as is our custom, I had to work in my parents' corn and rice fields. As a result I became more interested in growing rice and corn than in preaching the gospel. Also it kept me from continuing my studies at the Bible school. Since then my parents have moved back to Xieng Khouang, but my interest continued in material things.

I had little thought of going back into the Lord's work until one Sunday when attending the church in the city of Xieng Khouang I heard a message by the missionary which stirred my heart. He compared God with fire and said that just as we cannot play foolishly with fire with-

out harm to ourselves neither can we treat God lightly without suffering for it. Shortly after that a strange thing happened to me. I was watching my brother clean his gun and with me was my daughter. Without warning the gun fired, putting nine pieces of metal in my leg. At the same time my daughter had in her hands a small piece of metal which was sharp on two sides. As the gun fired she became frightened and swallowed the piece of metal. The message I had heard in church service came to mind and I wondered if God was sending judgment.

I didn't know what to do—except pray. Although my leg was in pain, I was more concerned with my daughter. I asked God that if all this was caused by my sin to reveal it to me by having my daughter pass that piece of metal without any injury and to heal my leg. The following day my daughter did pass the piece of metal and she suffered nothing from it. My leg also, although still containing the pieces of metal, has healed wonderfully well. I realized that God was speaking to my heart. I confessed my sin and promised to serve Him again. But I did nothing about returning to the Lord's work.

Some time after that I was helping my brother make gun powder when it exploded and burned my face and hands. In a short time they were a mass of swollen raw flesh. My face looked like that of a corpse after the person is dead many days. [The heathen Mèo custom, which these people know very well, is to let the corpse of a loved one lie on a shelf in the house for days and in some cases for weeks before burying it.] Again that message pricked my heart. I realized that if I did not get right with God and settle things once and for all I was finished.

I promised God I would do anything He asked me to do. God took me at my word, and fifteen days from the time I received the burns my flesh was normal, as you can see, except for one scar on my hand. This is a miracle of God. I then made up my mind I was going to come back to this village where I had made that vow four years ago and renew it with God at the same spot. That is why I am here today.

The Expanding Church

By SPENCER SUTHERLAND, Viet Nam

Last year in Quang Nam Province 975 people were baptized, reported Rev. E. F. Irwin at last May's missionary conference. All thirty-one churches and outstations in the province were having capacity congregations on Sunday mornings. Three churches, and possibly four, have more than five hundred members each. This is a glorious report of God's working, a radiant testimony to the principle of self-propagation being put into effect by the national church of Viet Nam.

That the Vietnamese church is largely self-supporting and completely self-governing is not enough. Unless it is also self-propagating—in other words, unless the national church itself by active witness gives birth to new churches and imparts to them an effective stimulus to spiritual growth and life—the church will not be what it should be.

In Quang Nam Province this indigenous principle is in action. It is
(Continued on page 14)

Dua Pao with his wife and child

T. J. ANDRIANOFF



"Dengta" Points Men to God

By REV. PAUL H. BARTEL

A LONELY Chinese soldier lad was scanning a scrap of old newspaper in the hinterland of Formosa. Suddenly his eyes fell on a most amazing item—his own father advertising to find him. To see his own name on this torn scrap of newspaper stunned him for a moment and then overwhelmed him with deep emotion. Father and son had been lost to each other for years through the cruel fate of war.

During these years the father had sought refuge in Hong Kong and when deathly ill had heard and accepted the glad news of the gospel. He grew in grace rapidly and became a devout Christian worker. He knew the power of prayer, and when he advertised in the newspapers he steadfastly sought God's face that at least one of the advertisements might be read by his son, the only living member of his family. Time passed and the notices brought no response, but he kept on praying. Finally, to his great joy, he received a letter from his son.

It was God who guided and

watched over that discarded newspaper and saw to it that the precious notice fell into the hands of the son. It was the more amazing since the son was located in an area where no regular newspapers were being delivered.

This incident graphically illustrates how a divinely directed page of print can find its target. Just as that father sought his only son, so our heavenly Father is seeking His many lost children.

About five years ago when I was on furlough the burden for starting a Chinese Christian magazine was laid upon my heart. I had seen how journalism could be used in evangelism, with the *African Challenge* magazine as an example. Surely this would be the ideal means of reaching the 20,000,000 Chinese scattered in many countries around the free world. Though the vision seemed clear and urgent the problems involved loomed as mountains.

First of all, the project would need inter-mission coöperation, for it would require the outlay of larger

sums of money and more skilled personnel than any one mission could provide. It would also require a tremendous amount of rugged work and sheer determination.

The miraculous drama, conceived in faith, began to unfold when a group of literature-minded gentlemen met in Chicago to pray and to plan for this work. These men from various churches, mission societies and publishing agencies felt such a project was imperative. Our own Society, while unable to assume the leadership, took vital interest in the work and was willing to support me as I coöperated in this task.

Then the Evangelical Literature Overseas organization took a step of faith in assuming the responsibility for a fair-sized sum of money in order to initiate the project. Moody Literature Mission, Christian Life Missions and other groups and individuals also contributed to it. Much prayer and counsel were sought.

We proceeded to Hong Kong late in 1955, but up to that point no missionary agency had as yet stepped forward to take responsibility. However, unknown to us, the Christian Witness Press of the Overseas Missionary Fellowship, seeing the need, had already made preliminary estimates and done some serious thinking in preparation. In a faith project there is nothing more encouraging than to see God work from different angles at the same time and then bring the various mosaics together into a beautiful pattern. The Overseas Missionary Fellowship took a vital interest. Their General Director, J. Oswald Sanders, himself came to Hong Kong to make the final arrangements for their society to assume responsibility for this work.

Mr. Y. L. Liu appeared to be the

Subscribing to "Dengta" magazine for Chinese acquaintances is one way of extending the magazine's evangelistic ministry. Anyone who marvels at the spread of Communistic propaganda should see the pictorial news magazines published for Chinese. The color reproductions are most artistic, attractive and persuasive. They are available at newsstands in the Chinatowns of our American cities.

"The Bible Magazine," published by our own Society, has had a wide and profitable ministry for many years. Mr. Bartel is now resuming his work on our own publications.

Send "Dengta" and "The Bible Magazine" to Chinese friends as personal gifts, and back them with prayer. The message of salvation in Christ is the truth of which Communism is but a shabby counterfeit.

A money order or check sent to Dengta Magazine, 237 W. School Lane, Philadelphia 44, Pa., should allow \$1.50 for each subscription. "The Bible Magazine" is \$1.00 per year. The address is P. O. Box 5105, Kowloon, Hong Kong.

only one qualified for the position of Chinese editor. Only a short time before this God had led him back to Hong Kong from remote Pakistan. When we contacted him concerning such an assignment, he enthusiastically responded by saying that he had already felt the urge for such a ministry.

June 30, 1956, was a real red-letter day. Christian leaders and missionaries from various churches and missions in Hong Kong met to dedicate formally the first issue and to announce the birth of *Dengta* ("Lighthouse"), the new evangel to witness throughout the Chinese communities of the world. Twenty thousand copies of the pilot edition soon were speeding by sea and air to many parts of the world.

Since that beginning two and a half years have rapidly passed. There have been many problems related to editorial policy, finances, distribution and promotion. Some of these problems continue, but after this brief time we can look back with profound gratitude and thanksgiving and say, "The Lord hath done great things for us; whereof we are glad."

The outlay of funds has been large. At times *Dengta* has sailed through treacherous financial seas, but at present one of the greatest victories is the fact that it requires a much smaller monthly subsidy. That is to say receipts from subscriptions and paid advertising are approaching the monthly expenditure.

Chaplain Hsü in the Chinese armed forces on Formosa was asked whether he felt that *Dengta* was a help to him in his work. He replied, "Oh yes, it is the best means I have

of breaking down prejudice. For instance, there is one patient in our army hospital who refused to read any tracts or the Bible, or even to let me talk to him about spiritual things. Then I gave him copies of *Dengta* to read. After a few weeks his whole attitude changed. The time came when I could present to him the plan of salvation and now he is a Christian. He wrote to his wife also to go to church."

The actual purpose of *Dengta* is to win souls for Christ through popular journalism. One way of ascertaining results is through letters received from readers who have accepted Christ. Such response is a clear indication that God is guiding copies of *Dengta* to hungry hearts. We have space only for a few excerpts:

From Indonesia. "I am an Overseas Chinese, having migrated to Indonesia, and am now teaching in the Cheng-I Chinese School. In recent months a friend recommended your magazine and Christian books. After reading these I received a great revelation and very deep conviction so that I recognize the true God. Since then I have determined to receive Jesus as my Saviour."

From North Borneo. "I am sure you will be surprised to hear from a stranger. A friend gave me a copy of No. 29 issue of *Dengta*. I received much help from it and therefore I want to subscribe for a year. . . . I come from a Buddhist family and am not a Christian. I am thinking that if I believe in the Lord I can be saved. Please instruct me. I have lived a very bad life. . . . I now repent and want to be a Christian."

From Canada. A worker among Chinese wrote from Vancouver: "I took up correspondence with Philip [a Chinese lad who had attended English classes] and sent him *Dengta*. He wrote me that through the magazine he had come to see that he needed to be saved from his sins and that Christ was the One who could save him, but how to be saved he did not know. I wrote to him and he replied that he had trusted Christ and was completely satisfied."

One of the latest bulk orders came from Peru, where Mr. and Mrs. Alfred Gould have started work among the many Chinese there. They inform us that Lima has a larger Chinatown than New York City. *Dengta* is now going to over fifty countries and areas in the world. Each month 18,000 to 19,000 copies are being printed.

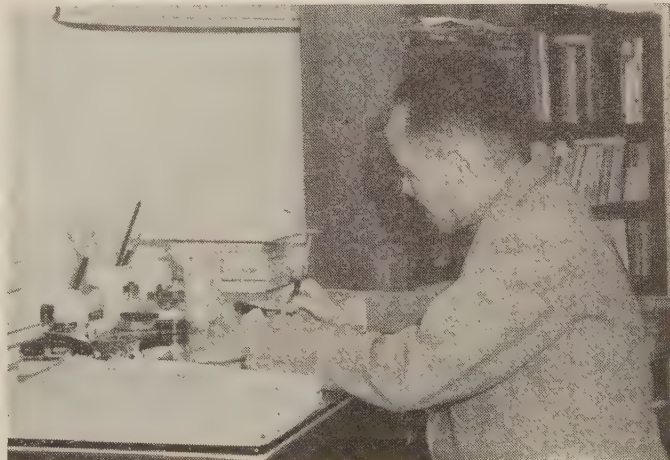
When you read this article approximately half a million copies of *Dengta* will have gone out into circulation. They go to Chinese in homes, schools, hospitals, offices and on the airplanes as well as the passenger ocean liners. *Dengta* has become established as a monthly witness to the Chinese in all free areas of the world, but how effectively it will do its work will largely depend upon the believing prayers of God's children.

It is a great joy to us personally that our Society has successfully coöperated with a sister society and other evangelical groups to accomplish a strategic job in a crucial time. It is the Lord's doing and it is marvelous in our eyes. To Him be the praise. ♦ ♦ ♦

Young men eagerly scanning pages of "*Dengta*"



Editor Y. L. Liu at his desk in Hong Kong



THE EXPANDING CHURCH

(Continued from page 11)

a joy to see the gospel spread, not by Mission or clergy but by zealous lay Christians. Of the thirty-one churches, seven are new outstations. In some cases a church has been outgrown before it was finished. For example, the church at Thang Binh has had to enlarge its foundation twice.

One example of the indigenous principle at work is the Binh Que church. In that locality a group heard the gospel and expressed desire to accept Christ. The student pastor at Thang Binh went there to hold special evangelistic meetings and later weekly Bible studies. The response was immediate. And before the student pastor could solve his own building problem at Thang Binh, a new church, for which he was also responsible, was born at Binh Que.

When the missionary visited this new church, he found over one hundred Christians gathered to worship and learned that they earnestly desired a chapel. When he returned three months later he was happy to see that without the presence of a pastor and without Mission help these Christians had built their own chapel and parsonage. On his third visit he was overjoyed to find a resident student pastor, an increased congregation, and—greatly significant in terms of self-propagation—news of three new areas responding to the gospel. In each place the converts are eager to have a church.

Over the mountain from the Cam

Long church is another offspring, the Phuoc Sanh church. From Cam Long the student pastor has gone to this new church to conduct Bible classes. At last count approximately seventy people have become Christians and have built their own chapel.

How can the twelve million people of Viet Nam be reached with the gospel? By missionaries? By preachers alone? Never. Unquestionably our only hope is the national church. When pastors and individual Christians catch this vision of self-propagation, when they go to the new areas around them and travail in prayer as they witness, then shall a host of spiritual sons and a multitude of new churches be born in this great land of Viet Nam.



Reserve WITNESSES for Permanent Files

A number of our readers have found that bound volumes of THE ALLIANCE WITNESS are invaluable sources of reference. They are useful to the student and the pastor, and especially to the missionary leaders who must prepare programs and find material.

In order to obtain a bound volume it is necessary at the beginning of the year to notify Christian Publications so that a set of copies may be reserved. Early in the following year these will be trimmed and bound into a cloth-covered book that is a handsome addition to anyone's library. This service is offered to our subscribers at cost—\$7.00.

Subscribers who wish to order bound volumes of the WITNESS for 1959 should write to Christian Publications, Inc., Third and Reily Sts., Harrisburg, Pa., immediately. Accompanying checks or money orders may be made out to THE ALLIANCE WITNESS.

ISRAEL AND OLD TESTAMENT PROPHECY

(Continued from page 8)

bring about the creation of the new Israel now in its eleventh year of existence with a population of two million Jews.

One of our greatly beloved Hebrew Christians, the late Dr. Adolph Saphir, said: "There is a people unlike any other people, commonly called a peculiar people—Israel. There is a Land, different from all other lands, *Eretz Yisrael*—the Land of Israel, and there is a Book different from all other books, commonly and justly called The Book, The Holy Bible. These three, the Land, the People and the Bible, must always be viewed together. What God has put together, let no man, be he theologian or politician, put asunder. They cannot be explained on purely natural grounds, political, philosophical or what not. Each has a divine origin, a divine history and a divine predictive future."

And may I add one more thing? There is also a Man, different from all other men, the Man Christ Jesus. Through these four fundamentals, the Nation, the Land, the Book and the Man, all of God's purposes will be fulfilled. "The wilderness and the dry land shall be glad; the desert shall rejoice . . . They shall see the glory of Jehovah, and the excellency of our God" (Isa. 35:1, 2).

Israel's cry will then be:

"This is our God; we have waited for him, and he will save us" (Isa. 25:9). "Even so, come, Lord Jesus."

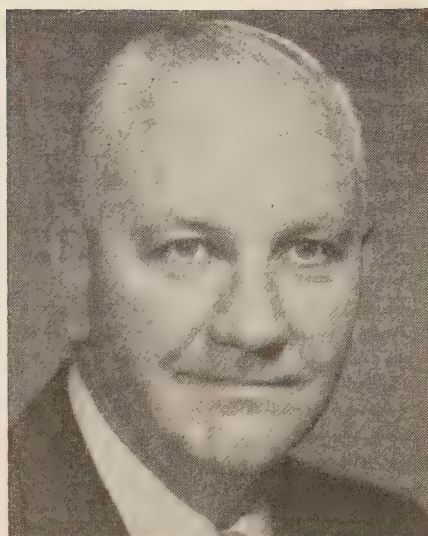
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Missionary rally in Rotterdam, Holland (see page 20), and headquarters of the Alliance Fellowship in Wassenaar (right)



THE GROWING SUNDAY SCHOOL

MAVIS L. ANDERSON, Editor



Rev. Bert Webb

How to Develop and Enlist Workers

The enthusiastic comment heard during the Pastors Institute in St. Paul, Minnesota, attended by over eighty preachers, was, "We look forward to this week as a high spot in our year." This event is held annually in February for the Northwestern District. Since this district includes Montana, North and South Dakota, Minnesota and Wisconsin, the pastors travel a total of thousands of miles to attend.

During the three days classes begin at half-past eight in the morning and continue until five o'clock in the afternoon. This year the two major topics under discussion were "The Pastor and His Counseling Program" and "The Pastor and Christian Education." Rev. Leslie W. Pippert, District Superintendent, directs the Institute, and the faculty this year included Rev. R. E. Thompson, director of Missionary Internship, Inc., Detroit; Dr. Henry Brandt, psychologist and counselor, Detroit; Rev. Harold E. Garner, Director of Christian Education, Moody Bible Institute; Dr. Richard Curtis, Bethel College and Seminary, St. Paul, and Miss Mavis Anderson, National Sunday School Secretary.

Throughout the Institute it was generally agreed that one of the chief responsibilities of the pastor is to develop workers in the local church. Mr. Garner outlined a plan you too can use.

WHERE TO LOOK FOR WORKERS

1. Study the church roll and take steps to discover the abilities of each member.
2. Inaugurate a new talent survey through the use of enlistment check lists.

3. Be continually on the lookout to spot eager Primary and Junior boys and girls.

4. Carefully observe your vacation Bible school and camp workers.

5. Whenever young people offer themselves in dedication to the Lord be sure to give them an opportunity to serve.

HOW TO ENLIST WORKERS

Mr. Garner reminded the pastors that the key word to remember in all enlistment is *privilege*. When presenting the privilege of service to a potential worker here are some important steps to keep in mind:

1. The interview should not take place in the aisle on Sunday morning. Make an appointment.

2. Be sure the interviewer knows the details of the job.

3. Don't plead an emergency.

4. Don't insult the prospective worker by belittling the job. Make him feel the privilege of service.

5. Let him know you have honestly prayed about it.

6. Prayerfully give him a job analysis.

7. Assure the prospect that the church will provide him with "on-the-job" training. Describe various ways in which the church stands ready to help him.

8. Emphasize that this is a task where he will grow spiritually.

9. Let him have time to think and pray about it. Don't hurry his decision.

10. As you close the interview have prayer together.

Mr. Garner pointed out that if enlistment is based on true values rather than on momentary interests we can expect a response.

Council Speaker

Rev. Bert Webb, assistant general superintendent of the Assemblies of God and executive director of its National Sunday School Department, will be the special speaker at the Sunday School Conference at General Council to be held in Buffalo, N. Y., May 13-18. The conference will convene at 1:30 Wednesday afternoon, May 13, in Kleinhans Music Hall.

Mr. Webb is newly elected president of the National Sunday School Association, and is in constant demand as a Sunday school conference speaker. He also serves on the board of directors of the NSSA and on the general council, whose membership includes executives of approximately thirty denominations.

Mr. Webb recently returned from a world tour in behalf of missions for the Assemblies of God. Their foreign missionary program includes approximately 760 missionaries and ministers in 53 foreign countries.

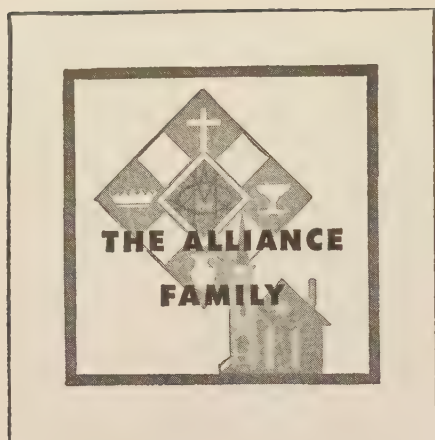
The Assemblies of God, which was organized in 1914, now has 7,793 Sunday schools with a total enrollment of more than 865,000. They have conducted the largest Sunday school conventions in the world.

As president of NSSA, Mr. Webb succeeded Dr. Edward Simpson, who is now dean of Buffalo Bible Institute. Dr. and Mrs. Simpson will also participate in the Buffalo conference.

Memo to Pastors and Superintendents

Are you making plans now to be at the Sunday School Conference in Buffalo?

The program will include a visual demonstration of the Five-year Plan for Sunday School, and eight workshops covering many phases of leadership. A copy of the complete program will be sent upon request. Write to the National Sunday School Office, 260 West 44th St., New York 36, N. Y.



CLIFFORD E. HARROD, Reporter

To the Fields

Rev. and Mrs. Ralph L. Emery sailed from New York March 13, returning to Ecuador for their sixth term of service. They will live in Quito.



Evelyn Prince
Colombia

Miss Evelyn Prince left San Francisco by plane on March 16, returning to Colombia for her fourth term.

On Furlough

Rev. and Mrs. J. P. Ellison and children, Elaine, David and Robert, arrived in New York March 26 from Cambodia.

Rev. and Mrs. W. D. Hardy and *Rev. and Mrs. R. H. Johnston* arrived from Thailand March 21 and 24 respectively.

Rev. and Mrs. O. G. Fisher and children, Carol, Gordon, David and James, arrived from Viet Nam on March 22. The emergency furlough is necessitated by Carol's physical condition.

With the Lord

Mrs. Mabel Phillips went to be with the Lord on March 2 in Boonville, N. Y., where she lived with her daughter, Miss Gladys Phillips. Mrs. Phillips was a great lover of missions. Rev. F. W. Spence, of Utica, officiated at the

Rev. and Mrs. R. L. Emery
Ecuador



funeral. Miss Phillips is the pastor of the Alliance church in Boonville.

Word has just been received of the death on December 18 of *Mrs. Louis Sheu Kniss*, of Louisville, Ky. Mrs. Kniss began a "ministry of comfort" in 1951, and in the ensuing years sent out almost 25,000 pieces of mail containing a message of comfort for the bereaved, and a gospel tract. She received many expressions of appreciation. She is survived by three daughters, Mrs. Fred Isch, Mrs. Nelson Cairl and Mrs. Charles Hartman, and two sons, Messrs. Al and Ed Kniss.

The New Generation

To *Rev. and Mrs. Dahl B. Seckinger*, Gainesville, Fla., a daughter, Carrol Lee, on March 12.

To *Mr. and Mrs. A. D. Cook*, Wissel Lakes, New Guinea, a son, Daniel Wayne, on March 18.

To *Mr. and Mrs. H. L. Josephsen*, Tribes of Viet Nam, a son, Timothy Mark, on March 15.

New Church Dedicated at McHenry, Ill.

On Sunday afternoon, February 22, the new church of The Christian and Missionary Alliance at McHenry, Ill., was dedicated. Pastor Charles Hallock was in charge of the service. Rev. R. Wright, of the Wonder Lake Bible Church, and a former pastor, Rev. Samuel Stoesz, participated in the ceremonies. Rev. C. R. Thomas, District Superintendent, brought the dedicatory sermon.

Extension Church Holds Crusade

The city of Berwick, Pa., had long been considered a possible area for an Alliance work. Many obstacles had to be overcome, but through them all there were definite signs of the Lord's leading. In the past year a church property

was purchased and in September, 1958, Rev. Robert E. Francis became pastor of this Eastern District-sponsored extension project.

In February evangelistic meetings were held with Rev. Jack Yost, of Berwick. The speaker brought Bible-centered messages exalting Jesus. Several persons accepted Christ, others re-dedicated their lives to the Lord, and the church in general was conscious of a spiritual quickening. Every night the church was filled to capacity.

Since the opening of the work six months ago the Sunday school attendance has grown to fifty, while attendance at the preaching services averages between forty and fifty. New Sunday school rooms have been built in the basement of the church by the men of the congregation to accommodate the rapidly expanding Sunday school. The Shamokin Alliance church contributed 100 chairs for the new classrooms and the lower auditorium. An Alliance Youth Fellowship has an attendance of twenty. Just recently the first meeting of the women's missionary prayer fellowship had fifteen ladies present.

New Church Dedicated in Wyoming

On Sunday, February 8, the first C. & M. A. church in Wyoming was dedicated. Rev. Paul Stumbo is the pastor of the church in Greybull and has recently completed the building. Alliance friends from as far away as Billings, Mont., and Casper and Basin, Wyo., came in for the day's services. A capacity crowd was present in the afternoon. In the evening the Holy Spirit descended upon the congregation and the meeting lasted well after 10:30, as the greater part of the crowd was at the altar meeting God. The District Superintendent, Rev. Cecil R. Thomas, conducted a week-end ministry and preached the sermon of dedication.

First Alliance church in Wyoming is in Greybull



Sunday

1 CORINTHIANS 13 (verse 13).

In one of the meetings of a New Jersey presbytery at a little village called Cranberry, the brethren almost came to the boiling point on some local trouble. They were trying in vain to settle it from the opposite sides of the question when a good brother from Princeton, noted for his blandness as well as his wholesome humor, arose and said, "Mr. Moderator, I propose that we put a little sugar into this Cranberry tart."—A. B. SIMPSON.

Monday

JOHN 1:1-13 (verse 5).

Is there any higher satisfaction possible to a human mind than the belief that God will some day scatter our darkness and shine forth resplendent? Yes; there is a higher comfort than that—the comfort of knowing that the darkness is itself God's shining. There is one thing better than an overruling Providence—a Providence in whose government is nothing to be overruled. That is the Bible view of God.—GEORGE MATHESON.

Tuesday

1 CORINTHIANS 10:12-22 (verse 13b).

Temptation is never *unbearable*. Have you ever noticed those trucks on the railway? You see on one truck 5-3-0, and on another truck 7-6-0. What do the figures mean? They represent the load limit of the truck. The first truck can carry only 5 tons, 3 hundredweight, and it is dangerous to impose upon it any heavier weight. Every man has "a load limit," and He who permits the temptation will also regulate it.—GOSPEL HERALD.

Wednesday

JEREMIAH 31:15-23 (verse 16).

*Who does God's work will get God's pay,
However long may seem the day,
However weary be the way;
Though powers and princes thunder "Nay,"
Who does God's work will get God's pay.*

*He does not pay as others pay,
In gold or land or raiment gay;
In goods that vanish and decay;
But God in wisdom knows a way,
And that is sure, let come what may,
Who does God's work will get God's pay.*
—SELECTED.

Thursday

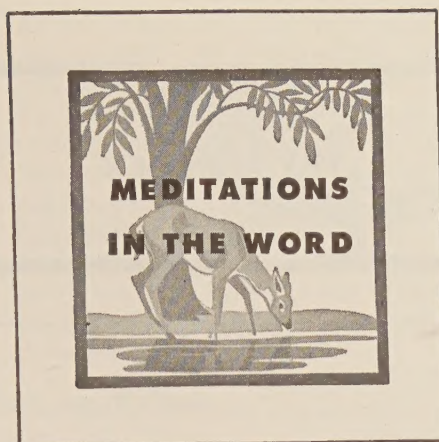
MARK 11:15-24 (verse 22).

Unbelief must be treated not as a misfortune but as a sin; and we must choose to believe just the same as we choose to obey. When our will is rightly adjusted to the will of God in this matter, then the ability will be given by the Lord, and our choice will become a reality. This is what the Saviour meant when He said, "Have the faith of God."—EXCHANGE.

Friday

EZEKIEL 1:1-14 (verse 1).

Even though Ezekiel's circumstances were identical with those of the captives with whom he associated, his heart was so in



Edited by EDITH M. BEYERLE

tune with God and so yielded to all His purposes that God could reveal to him matters of His own counsel. God is the same today, for He is God, eternal and unchangeably good to all open hearts. Human circumstances cannot fetter the heart that is set on God's will, or the fulfillment of His purposes.—PAMELL.

Saturday

HOSEA 4:1-11 (verse 1).

It may be that there is something which comes between us and God, something which is robbing us of our power, something which is depriving us of our joy, something which somehow has made prayer and His Word less enjoyable. Something has come between us and our Lord, and He has a controversy with us about it. Until that controversy is settled in the only way in which it can be satisfactorily settled, by a complete abandonment to God, there can be no progress.—W. H. ALDIS.

Sunday

1 THESSALONIANS 2:9-20 (verse 13).

It is a great thing to have an experience founded directly upon the Scriptures. Don't get your theories of holiness from the best of human books or biographies. Go direct to the fountainhead and let the first principles of your faith and obedience be, "Thus saith the Lord." Then your convictions, your joys, your hopes, your impulses, and all your experience will be steadfast, abiding and effectual. You will be saved from the drift and uncertainty of a mere emotional experience.—A. B. SIMPSON.

Monday

MATTHEW 8:14-22 (verse 20).

Professions last as long as the conditions that called them forth last, but no longer. As long as the fervid, strong attachment to Jesus lasts, the professions are the natural expression of that attachment. But when the way grows narrow and reputations are torn and the popular verdict is against the shameful poverty and meekness of the Son of Man, professions wither on the tongue; not through cowardice, but because the conditions . . . are altered.—OSWALD CHAMBERS.

Tuesday

MARK 14:66-72 (verse 71).

When the way of joyfully leaving all and following Jesus in the bounding days of devotion turns into the way of sorrow, and the heroic isolation of being with Jesus ends in shadows, and Jesus seems weak before the world, and the way of following ends in the way of derision, then professions are blighted, and the heart's feelings are frozen or changed into horror and perplexity. Peter's profession ended in denial and disaster.—OSWALD CHAMBERS.

Wednesday

LUKE 10:38-42 (verse 40).

*Christ never asks of us such busy labor
As leaves no time for resting at His feet;
The waiting attitude of expectation
He oftentimes counts a service most complete.*

He sometimes wants our ear—our rapt attention—

That He some sweetest secret may impart;

*'Tis always in the time of deepest silence
That heart finds deepest fellowship with heart.*
—SELECTED.

Thursday

MATTHEW 26:36-46 (verse 39).

When we are fully delivered from the influence of selfish considerations and have become conformed to the desires and purposes of the infinite Mind, we shall drink the cup and drink it cheerfully, whatever it may be. In a word, we shall necessarily be submissive and happy in all trials and in every change and diversity of situation. Not because we are seeking happiness, as a distinct object, but because the glorious will of Him whom our soul loves supremely is accomplished in us.—THOMAS C. UPHAM.

Friday

2 KINGS 8:16-29 (verse 19).

A promise with God is a promise! He is "not man, that he should lie." With people promises are made lightly, regarded lightly and kept lightly. Even Christians forget the admonition of the Spirit through Paul, "Lie not one to another." And the sad part is that their word of promise made to God is often treated just as lightly as that made to man. The long-suffering of God invites presumption.—PAMELL.

Saturday

2 PETER 1:1-14 (verse 4).

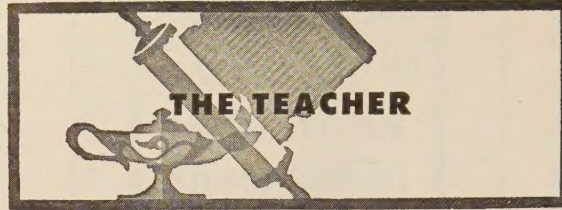
Well may they be called "exceeding great . . . promises." They are the promises of a great God, and rest upon four foundations or pillars. So long as these pillars stand, so long must stand the promises of God's Word. God's *holiness* is one pillar upon which they stand, which will not suffer Him to deceive. God's *goodness* is another which will not suffer Him to forget. God's *truth* is another which will not suffer Him to change. God's *power* is the fourth, which enables Him to accomplish all that He has promised.—QUARTUS.

April 12, 1959

LESSON TEXT—
1 Samuel 10:17-27

GOLDEN TEXT—
1 Samuel 12:24

DEVOTIONAL READING—
1 Samuel 12:19-24



By Harold J. Sutton

April 19, 1959

LESSON TEXT—
1 Samuel 15:17-26

GOLDEN TEXT—
1 Samuel 15:22

DEVOTIONAL READING—
2 Samuel 1:17-27

Israel's First King

The lesson text sums up chapters 8-10.

I. THE CAUSE (1 Sam. 8:1-4, 19-22).

1. *Weakness* upon the part of Samuel. The years had taken their toll and the aging prophet-judge enlisted the assistance of his sons. It is to be regretted that Samuel did not learn from the experience of Eli, upon whom he pronounced the curse (4:11-18). The conduct of Samuel's sons (v. 3) was the argument used by the elders in their demand for a king.

2. *Wickedness* upon the part of the nation. The nation seized the opportunity to secure what many had desired. They manifested: (a) Rejection: God was no longer necessary. (b) Disobedience: History was repeating itself. (c) Self-will: The people exclaimed, "Nay, but we will" (v. 19). Pride: They wanted to be "like all the nations" (v. 20). The desire for the world's pomp and pageantry has blighted God's chosen from the beginning.

II. THE CURSE (1 Sam. 8:10-18).

God instructed Samuel to tell the nation the kind of king they would have (v. 9).

1. *The king would oppress* (vv. 11-17). Conscription of property and persons upon every level would be the order. All would be for the king's pleasure, not the nation's profit.

2. *The nation would object* (v. 18). When we get what we should not have we do not want it long. The cry for a king would be a cry against the king. The grieving would follow the getting.

3. *The Lord would not be petitioned* (v. 18). The warning is "The Lord will not hear you." Our own way always brings us more than we bargained for.

III. THE CONSUMMATION (1 Sam. 10:17-27).

1. *Human rejection* (vv. 17-19). God delivered them but they denied Him and demanded a king. A rejection of God's best is a rejection of God. Forgetfulness, ingratitude, self-will, pride and a host of evils are here. Deliverance from "adversities" and "tribulations" meant nothing. A king (v. 19) was their wish.

2. *Divine selection* (vv. 20-24). Saul of Kish was the divine choice. Samuel had already anointed him (10:1). Notwithstanding his obvious shortcomings, he was the best available. God does His best even for those who will not have His best.

Rulers are the product of their times. Saul was the best that a nation bent on self-will could produce. People are responsible for their rulers. In fact, the nation's ruler is the nation itself in one composite character.

3. *Sorrowful rejection* (v. 25). Samuel's predictions were committed to writing and laid up as a witness. The festivities over, the people returned home and Saul sought his abode accompanied by a band of the God-fearing. But wait! The children of Belial curled their collective lip in scorn. On the very threshold of the first king's reign there were those who questioned his ability and disputed his authority. And is it any wonder? The treatment accorded God by the nation is the treatment accorded the nation's king by the sons of Belial.

Saul's Tragic Failure

Saul's history is both a beacon and a warning. Israel's first king remains an enigma in the annals of Holy Writ.

I. SAUL WAS IMPULSIVE (1 Sam. 13:8-14).

The recorded crisis at Gilgal was prophesied (1 Sam. 10:8). As Samuel tarried, Saul could not wait. He usurped the prophet's place and offered the burnt offering.

1. *Cause*. (a) National distress (vv. 6, 7). A fearful citizenry and a restless soldiery argued that the time for action had come. (b) Religious disappointment (v. 8). Samuel had not come. (c) Moral distrust (v. 12). Saul could not see that God's time and way were best.

Nevertheless, Saul should have waited. Such impulsiveness is a bar to leadership. Those not wholly God-possessed are prone to take matters into their own hands.

2. *Curse*. The king's hasty action was foolish (vv. 13, 14). Obedience would have established Saul's throne and family in perpetuity. It was also fatal. Saul had crossed the line and was rejected of God.

II. SAUL WAS IMMATURE (1 Sam. 14:24, 25).

The following reveals another side of the king.

1. *The demand* (v. 24). This (a) distressed the men of Israel (v. 24); (b) "troubled the land" (v. 29); (c) weakened the warriors (v. 28); (d) made the people to transgress (v. 32); (e) was largely to satisfy a personal pique (v. 24).

2. *The deed*. Not having heard the injunction, the king's son ate (v. 27). Energy was revived, as would also that of the weary citizenry had they been allowed to eat.

3. *The decree* (v. 44). A senseless demand was now backed by an even more senseless act. But the nation was wiser than their king and Jonathan was spared. Saul's rash immaturity was his undoing.

III. SAUL WAS IMPIOUS (1 Sam. 15:17-26).

1. *A plain command* (v. 3). The reason? "I remember" (v. 2). God settles with nations as nations, and in time.

2. *A partial commitment* (v. 9). The plain command was openly violated. To Saul, his own way was best.

3. *A professed compliance* (v. 13). But bleating sheep and lowing oxen revealed his duplicity (v. 14). Saul was quick to blame others (v. 15), but Samuel was as quick to accuse the king of selfish interests (vv. 16-19). Saul persisted (vv. 20, 21). Would he never learn?

Samuel summed up:

1. *God requires obedience* (vv. 22, 23). One duty never supplants another. God cannot be bought off. Disobedience is classed with rebellion and stubbornness, which are compared with witchcraft and idolatry.

2. *Saul refused submission* (v. 23). To disobey God is to reject Him. Saul had always followed his own counsel and now he was revealed in open defiance of the nation's God. His excuse for it was "the people"; God's word was "rejection" (vv. 21, 23).

3. *God rejects a king* (vv. 23, 26). Even a king can go too far. There are no "sons of privilege." Disobedience is never excusable. Saul's rejection of God spelled God's rejection of Saul. Samuel refused to join in a face-saving gesture and Saul was left to his fate (vv. 25, 26).

MY RIGHTS IN CHRIST

(Continued from page 4)

fully folded in a napkin instead of spreading it out before the throne of the Father as his prevailing plea for that fullness of the Spirit to which that name entitles him—a pension of grace here, and bounty lands in heaven hereafter!

3. Appropriating faith. There is much energy wasted in asking for the fullness of the Spirit which ought to be expended in simply receiving. Believing is appropriating the general promises, and making them your own by asserting your right to them in the name of Jesus. The Comforter is already sent. Make room for Him in your heart by a thorough consecration to Christ. Simple trust is the only door through which God can come into His temple, your heart. He cannot enter through your senses because He is a Spirit; nor through your reason because it grasps only relations and not realities. Your faith alone can touch God, and unveil Him to your spiritual perceptions. Then, and then only, does He really become your God.

In this intuitive knowledge of God and of Christ is eternal life (John 17:3). Hence St. Paul says: "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." Charles Wesley is right in his estimate of the comparative worthlessness of all mere intellectual treasures:

"Other knowledge I disdain;

'Tis all but vanity;

*Christ, the Lamb of God, was slain,
He tasted death for me."*

There is a time when prayer should give place to faith. Jesus said to the nobleman, "Go . . . , thy son liveth." Continued prayer to Jesus to come down to Capernaum and heal the son, or to give a token that he would be healed, was now an impertinence and an act of disrespect to our Lord. There was only one honorable course—trust instead of repeated petition.

Much more should believers trust for the abiding Comforter, seeing that they have the promise of the Father, actually fulfilled in the Holy Ghost, urged upon their acceptance. All they are required to do is to receive Him, to take the water of

life freely; not to pump, nor to draw with buckets. It is a fountain full and overflowing. It is the duty of the Jew not to pray for the Messiah to come, but to recognize the Nazarene. It is the duty of the Christian, not to pray for the accomplished outpouring of the Spirit, but to accept the Pentecostal gift, and thus honor the third Person of the Trinity who has already inaugurated His dispensation.

4. Boldness in our approach to the throne of grace is grounded on this knowledge of our rights in Christ. It is the lack of this that causes so many weak and wilted believers. They never prevail in prayer because they faint before they grasp the prize. They faint because they fail to discern and claim their rights in Christ Jesus.

They have not learned the meaning of this Wesleyan stanza:

*"No condemnation now I dread,
Jesus, with all in Him, is mine;
Alive in Him, my living Head,
And clothed in righteousness divine.
Bold I approach the eternal throne,
And claim the crown, through Christ,
my own."*

Men will contend long for their natural rights. This is the spring of much of the heroism which illumines the pages of history. Could we impress the whole Christian church with the assurance that in the name of Jesus they have each an individual right to the undivided Comforter and Sanctifier, the church would be suddenly transformed from

a hospital to a band of conquering heroes. Courage would throb in every heart, and vigor would nerve every arm. Everyone would kneel a wrestling Jacob, confidently saying,

*"Speak, or thou never hence shalt move,
And tell me if Thy name be Love,"*

would rise a prevailing Israel, shouting,

"'Tis Love! 'tis Love! Thou diedst for me!

I hear Thy whisper in my heart."

◆ ◆ ◆



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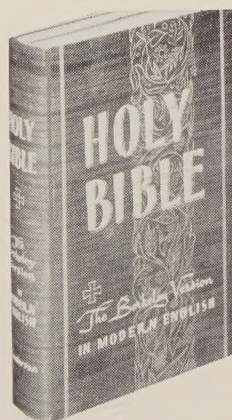
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Rev. W. Konemann, Mr. D. Verhoef, and Mr. L. de Graaf

Ten Missionaries for Two

PREVENTED by ill health from returning to Indonesia in 1951, a missionary couple from Holland prayed that God would use them to send ten others in their place. Their prayer is being answered in a remarkable way.

Seven of the ten replacements have already gone to New Guinea. Two single ladies are expected to sail this year.

The couple detained at home, Rev. and Mrs. William Konemann, also longed to see a missionary prayer fellowship in Holland. During their time on the field a small but loyal group of friends had stood back of them, their zeal and vision closely resembling that of The Christian and Missionary Alliance. While the young couple from their midst was serving under the Alliance they naturally became interested in this Society. Its freedom of spirit, its spiritual teachings and its devotion to pioneering with the gospel stirred their admiration. Consequently they were heartily in accord with the Konemanns' bold request.

So wonderfully has God blessed this Fellowship that their annual missionary rally held on Ascension Day in Rotterdam is attended by no less than 1,000 persons (see picture, page 14). On that day the group consecrates the young people who are ready to enter service abroad. Ten prayer groups in Holland and one in Brussels meet regularly for intercession. *De Pionier*, a missionary periodical begun in 1939, keeps them informed. It has a circulation of 2,000. A board, of which Mr. L. de Graaf is chairman, directs the Fellowship's affairs.

Last year the Fellowship dedicated a house in Wassenaar (see page 14) which they had secured to serve as a missionary center. It is a receiving home, a headquarters for the Alliance Fellowship in Holland, a residence for the Konemanns and a meeting place. The chapel, dedicated to the memory of Pilot A. J. Lewis, seats 200 persons.

The faith that prompted these "disabled missionaries" to ask for ten replacements has grown. They expect God to send out many times that number.

THE CHRISTIAN AND MISSIONARY ALLIANCE

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